S
175 places. For instance, during the first two or three years of the
625 Republic, when Sinkiang was controlled by the governor Yang Tseng-hsin, numerous local officials lost their lives in local riots. However, Yang built up a police force efficient enough to maintain peace and order for almost two decades, a record much better than that of the average warlords who controlled other provinces during
S the same period. However, Yang finally was assassinated. Later,
[177] when another ambitious man, Sheng Shih-ts'ai, controlled Sinkiang, he developed a modern police system patterned after the Soviet secret police. Purge after purge made Sinkiang a police state, though people had to give credit to Sheng for his efficiency in maintaining public order. With the removal of Sheng, this police force declined and the province gradually fell into a chaotic situation again.

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N B. Problems of Managing Diverse Groups
184 Managing the different ethnic groups was a common problem
577 throughout the Northwest, but it was especially serious in Sinkiang where more than a dozen different peoples lived. The problem can be viewed in terms of the different moral standards which were the result of their different cultural patterns and their historical and geographical backgrounds. For instance, among the Chinese, to
S N give shelter overnight to a stranger is a favor, not an obligation.
[671] But according to V. A. Riasanovsky: Customary Law of the Mongol
[674] Tribes, p. 88, among the Mongols, refusal to give shelter for the night is a crime. Obviously over the barren, bitter cold desert and steppe refusal to grant shelter may mean life or death to a wandering traveller, while among the Chinese agricultural society it was
S usually only an inconvenience. Among the Moslems, Muhammad Ali
N in The Religion of Islam, p. 759, reports that it is believed that
681 people are equal before God, so that punishment must be inflicted
184 without respect of persons. On the contrary, the Mongols pay much
674 respect to their leaders. Riasanovsky op. cit., p. 93, states: "The punishment changes not only with respect to the object, but also with respect to the subject of the crime: there is no equality before
S the law." Hence, ibid., p. 88, "for the murder (with arson) of a
N nobleman the punishment is ruin (confiscation of all properties);
[565] of a man of the middle class -- 300 animals, 30 valuable things; of a man of the lower class -- 15 times nine animals and one valuable thing." Adultery and rape are serious crimes among the
N Chinese. However, the Tibetans, according to Robert B. Ekvall:
681 Cultural Relations on the Kansu-Tibetan Border, p. 11, permit
184 more freedom in sexual intercourse than most people. Theft is
674 punished by the Mongolian laws, Riasanovsky, op. cit., p. 91, reports, especially if a third theft, the punishment for which is ruin. But to the Tibetans "a crime is determined by the position of the one against whom it is committed. Robbery of a stranger is laudable; robbery of another Tibetan is serious only if he is powerful

N
*175 "Under a call of the correct nationalities policy, Hsiang Ch'ien
*668 yielded to the people in Chiencha in the afternoon of July 11, and
669 arrived at Sining on July 31....
579 "The Chinghai Provincial People's Government has appointed
Hsiang Ch'ien to continue to hold the post of chieftain."

S 7. In an article entitled "The great achievements of People's
175 Sinkiang during the past three years", in Sinkiang jih-pao, January
668 1, 1953, Burhan, the governor of Sinkiang, gave the following report:
669 "During the past three years, (1949-1952)...we have wiped out
579 more than 20,000 of the remnant of the KMT bandits, basically
cleared out the hidden spies...."

8. In the same paper, in April of 1953 there appeared the
following:

N "(NCNA Lanchow April 6, 1953)...Northwest Regional Admin-
*175 istration Council called a meeting of the Kazakh chiefs along the
*563 border of Kansu, Chinghai, Sinkiang at Lanchow from March 23,
*668 to April 3, 1953....The Kazakh chief A-t'ung-pai-k'e said: 'In
669 the past, being deceived by the bad people and believing in the
S rumors, we did not cooperate with the People's government. In-
175 stead of punishing us for our past faults, you are now helping us...'"
563 The above cases all clearly indicated political disturbances.
668 Judging by what has been revealed here, the Communists did try
669 to modify their laws and standards to woo the minority groups.
They also did use the minority people as their own agents to police
as well as to pacify the resisting minorities..

N 9. (NCNA Sian, February 28, 1955)
*175 "According to statistics of the people's procuratorates in 48
*668 administrative districts, hsien, and municipalities, 3,500 cases
625 were taken on in 1954."
694 10. (Urumchi Sinkiang jih-pao, January 20, 1955)
631 "The Provincial Public Security Department has also dispatched
S five work teams to various places and adopted a combined policy of
175 carrying out penetrating detection, investigation and research to-
668 gether with the resettling of vagrants and the pronouncing of sen-
625 tences with great fanfare. According to incomplete data from
694 various localities during the past 11 months, 71.7% of the crimi-
631 nal cases have been brought to light. The data from the two spe-
cial districts of Tacheng (Chuguchak) and Altai, from the two mu-
nicipalities of Ining and Kuche as well as from Shache hsien reveal
that a total of 25 major criminal cases have been unearthed."

11. (Urumchi Sinkiang jih-pao, January 20, 1955)
S "Judging from the events that have taken place in our province
175 during the past year, there are still some habitual robbers, habit-
668 ual thieves and other criminal culprits who have not been disposed
694 of. Some elements who have gone through reform through labor or
who have been released on termination of sentences still refuse to
repent and continue to jeopardize social order. Some landlords